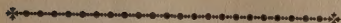
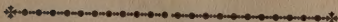


The Christian Science
CENSOR

by
Henry Raymond Mussey



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I. The Machinery of Suppression

By HENRY RAYMOND MUSSEY

THE best-oiled and smoothest-running publicity (and anti-publicity) machine operated in the United States during the twentieth century has been that controlled by the Board of Directors of the Mother Church, the First Church of Christ, Scientist, in Boston, Massachusetts. It consists of a head publicity man (called the Committee on Publication) in Boston, a publicity man (likewise called the Committee on Publication) in each State, with two for California, and local publicity men (each called the Assistant Committee on Publication) in all the cities and towns where there are Christian Science churches. Each committee, be it noted, is an individual. No divided responsibility in Christian Science publicity. Back of these committees stands a little Gideon's band of about two hundred thousand loyal, enthusiastic, well-disciplined, and well-to-do Christian Scientists, on whom the committees never call in vain.

I. ACHIEVEMENTS OF THE CENSOR

Acting through these agencies, the directors have in recent years reduced unfavorable publicity to almost nothing, at the same time that they have secured columns and pages of free space for their lectures and other means of spreading their gospel. They have excluded the advertis-

ing of rival groups of Christian Scientists from the press in some sections of the country, and have shut those rivals off from the channels of radio communication. They have prevented the publication of books and articles reflecting unfavorably on Christian Science and its Founder (to follow their own capitalization), and have caused to be withdrawn from circulation or have buried under a mountain of oblivion those whose publication they could not prevent. They have persuaded or forced educational authorities to withdraw from use in the public schools textbooks to which they objected, and by discreet representations they have even brought about changes in the books used in universities. They have driven out of public libraries or have had placed on reserve shelves inaccessible to the public books that they did not like. They have employed against publishers and bookstores that handle such books the method of persuasion, followed, if need be, by intimidation, and then local and nation-wide boycott. They have held over newspaper publishers the danger of advertising and other losses until they have reduced large sections of the press to a state of abject subjection; the *Chicago Tribune*, for example, did not get up its courage so far even as to publish a review of Dakin's recent life of Mrs. Eddy for months after its publication, and until the publishers' courageous fight had made it impolitic to neglect it longer. They have watched legislation in Congress and in all the States with the eyes of hawks, not only preventing the enactment of measures of health protection which they thought unfavorable to their cult, but pushing for laws that they desired, and in the State of Illinois, for example, securing the passage of the first law against slander by radio, with the avowed purpose of preventing the radio from being used to oppose Christian Science. The Christian Science Board

of Directors had discovered and exploited to the full the possibilities of publicity and suppression long before such an animal as a public-relations counsel existed. The success of their publicity machine is another tribute to the genius of the extraordinary woman who planned this as well as all other features of the Christian Science organization, and whose word is still law in that church, though nearly twenty years have passed since her death, if we may be permitted to use that word in connection with her.

I have said that the Christian Scientists have the best publicity machine in the country. Particularly as an engine of suppression, there is nothing to be compared with it for effectiveness, taking everything into account. When Charles Scribner's Sons in August brought out Edwin Franden Dakin's "Mrs. Eddy. The Biography of a Virginal Mind" they ran head on into that machine, and the machine undertook to ride them down, as it had done all too often with others who had challenged it. Happily, the publishers' sturdy fight has aroused public attention in an increasing degree, the press apparently is getting up its courage in some measure, and there is reasonable ground to hope that we may see the lid pried off. A new book dealing with Mrs. Eddy's life and belief, by H. A. L. Fisher, has appeared in England, and three books concerned at least in part with that remarkable woman are announced for early publication here. If the Christian Science publication committees are to smother all these publications, they are likely to have their hands full. But in any case, it is full time for an examination of their methods of controlling public opinion. A little group of men whose direct adherents at their most numerous have counted less than two-tenths of 1 per cent of the people of the country have been able for a quarter of a century to suppress substantially all

unfavorable truth regarding Mary Baker Eddy and the religion that she founded. Why? How? Their own answer is simple and, I doubt not, genuine: They have the truth, and their critics have nothing but error. Their answer is at least a partial explanation of their success. Denying the validity of what most of us regard as evidence, they can devote themselves in all good conscience to the suppression of our truth because they honestly believe that it is error. In this particular it may be said of the great body of Christian Scientists that in a very literal sense their strength is as the strength of ten because their heart is pure.

II. ORGANIZATION OF THE CHURCH

Most people hold absurdly exaggerated ideas of the number of Christian Scientists in the country. Mrs. Eddy herself sometimes spoke, and her followers not infrequently speak, doubtless in entire good faith, of the "millions" of adherents of their religion, and the rest of the world have been inclined to take them at their own valuation—or numeration. Before doing so, however, the rest of us might do well to examine Article VIII, Section 28, of the church by-laws, which reads: "Christian Scientists shall not report for publication the number of members of the Mother Church, nor that of the branch churches. According to the Scriptures they shall turn away from numbering the people." Mrs. Eddy had an incorrigible aversion to uncontrolled publicity, of which the above by-law is but one among many interesting expressions. Uncle Sam, however, perhaps unfortunately, is no respecter of church by-laws, so he counts Christian Science noses just as irreverently as he counts Jewish, Presbyterian, or Roman Catholic ones. The Census of Religious Bodies of 1926 reports a total membership of 202,098 in the 1,913 Christian Science churches of

the country. For every Christian Scientist in the United States there are 20 Jews, 9 Presbyterians, 92 Roman Catholics; yet I venture the assertion that in the smothering field the 1 Christian Scientist has done vastly more than all the 121 others put together.

Now for the actual structure of the machine. Mrs. Eddy made of her church itself a completely centralized organization, in which her power was far more absolute than that of the Pope. All power is concentrated in the Mother Church, in Boston, and Christian Science churches all over the country are simply branches of that organization. The business of the Mother Church, according to the by-laws, is to be transacted by a self-perpetuating board of directors of five members, originally appointed by Mrs. Eddy, and during her lifetime removable by her. Since her death in 1910 they have become the ultimate source of power with the right to dismiss all officers (Article XXII, Section 3) and with authority over all the activities of the church, including the work of the committees on publication. Their absolute power is exercised without publicity, for according to Article I, Section 5, of the by-laws "members shall neither report the discussions of the Board, nor those with Mrs. Eddy." In studying church publicity, this centralization must always be remembered.

III. THE COMMITTEE ON PUBLICATION

Article XXXIII of the by-laws deals entirely with the Committee on Publication. The Mother Church (that is, the Board of Directors) appoints a Committee on Publication, "which shall consist of one loyal Christian Scientist who lives in Boston, and he shall be the manager of the Committees on Publication throughout the United States, Canada, Great Britain, and Ireland." During the decade

and a half in which he held this responsible and powerful office Judge Clifford P. Smith really made it the most important position in the whole organization, making of the Board of Directors, which is legally the source of authority, actually a body that in large part contents itself with ratifying the proceedings of its more able and active agent. Judge Smith has now resigned to become editor of the Christian Science publications, and has been succeeded by C. Augustus Norwood, a kind and friendly person who also bears the title of general counsel to the church. Judge Smith's grip on the organization, however, is in no way weakened by the new arrangement.

Under the by-laws the Readers of the three largest branch churches in each State annually appoint in turn a Committee on Publication (consisting, it will be remembered, of one individual), California being divided into two parts. There are thus forty-nine State committees, in addition to the committees for the Territories, the District of Columbia, and foreign countries, all working under the direction of the general manager in Boston. The assistant committees (individuals), locally chosen but ratified from above, in turn work under the State committees. The general manager may order no special action not named in the Manual (by-laws) of the church to be taken without consulting the Board of Directors and receiving their written consent. The Board of Directors may remove the Committee on Publication of any branch church and name his successor, and it is the duty of the church to elect the person so named. The absolute centralization of power in the hands of the general manager and the Board of Directors is apparent. With her usual shrewdness, Mrs. Eddy provided that the committees on publication shall generally be men, but that if there is no suitable man, then a woman

may be chosen. In fact, there are a number of women acting in this capacity.

It is the duty of the Committee on Publication "to correct in a Christian manner impositions on the public in regard to Christian Science, injustices done Mrs. Eddy or members of this church by the daily press, by periodicals, or circulated literature of any sort." He is to correct any false newspaper article, and if the correction is not promptly published by the offending periodical, then "this Committee shall immediately apply for aid to the Committee on Business," of which more in a moment. Nothing could be more innocent, and indeed laudable, than the purposes of the Committee on Publication; but nothing could be farther from these purposes than much of the actual work done by the central, State, and local committees, and by loyal members of the church working under their direction.

Returning to the Committee on Business, we encounter some of the black magic of the organization. It is a group of "mental workers" whose business it is to make the offending editor think the right thoughts. The Board of Directors have a group of these workers, who were formerly paid \$50 a month, whose duty it is to "take up mentally" persons who are obstructing the will of the church. Some four years ago William U. Swan, a member of the church who was threatened with severe discipline, applied to the courts to restrain the directors. In the course of the resulting suit, James A. Neal, one of the directors, testified that this committee was in reality a group of mental workers subject to the Board of Directors and employed to work under their instructions for or against persons. When it became evident that counsel for Swan was going to bring out much evidence about the activities of such workers, and to compel the production of the books showing large pay-

ments made to them, the directors secured an adjournment, settled with Swan outside of court, withdrew their charges, and reinstated him as a member in good standing, rather than let these facts become public. The full story of the Committee on Business would make a book in itself.

Our immediate concern, however, is with the committees on publication. Judge Smith has been able, it will be observed, to pick his State committees, and they in turn to secure the appointment of others of their own kind in the cities and towns. The favor of the Board of Directors means prestige and dollars to all those who teach and practice Christian Science; their disfavor, not only loss of standing, but actual inability to make a living. Loyalty to Judge Smith and the directors has therefore been loyalty to oneself and one's pocketbook, and the organization has thus become ironclad. The committees and assistant committees of the country, meeting in Boston in 1921, reverently restated their clear conviction of Mrs. Eddy's divine inspiration and direction, and quoted with approval her words: "Eternity awaits our Church Manual, which will maintain its rank as in the past, amid ministries aggressive and active, and will stand when these have passed to rest." This done, they highly resolved as follows:

Therefore be it resolved that we do hereby reaffirm our unwavering loyalty to and support of the Mother Church and to the Christian Science Board of Directors, who are specifically instructed by our wise Leader with the task of upholding and enforcing the inviolable rules of the Manual, in which worthy work they are entitled to receive and are receiving the wholehearted support of loyal Christian Scientists.

IV. THE OBNOXIOUS-BOOK RULE

The inviolable rules of the Manual, which are to last to eternity, require each member to reflect "the sweet amenities of love," to be alert "to defend himself daily against aggressive mental suggestion," "not intentionally or knowingly mentally" to "malpractice," not to "haunt Mrs. Eddy's drive when she goes out, continually stroll by her house, or make a summer resort near her for such a purpose," to "strive to promote the welfare of all mankind by demonstrating the rules of divine Love," and finally to "subscribe for the periodicals which are the organs of this Church." I have set down bits of this extraordinary hodge-podge, not for purposes of ridicule, but simply to illustrate the remarkable loyalty and the strange frame of mind that must characterize a body of persons who can accept such a diversity of rules as of equal authority and inspiration. And now I set down in that same category of everlasting rules of absolutely binding character the celebrated Article VIII, Section 12, of the Manual:

A member of this church shall not patronize a publishing house or bookstore that has for sale obnoxious books.

The publicity organization of the Christian Science church is completely centralized and completely under the control of one man who is in daily contact with its most distant outposts. It is backed by a body of believers who do not discriminate sharply between their religion and their organization. This combination of organization and support, under a body of rules such as I have illustrated, produces a machine of unbelievable effectiveness. In the next article we shall examine its actual working.

II.

“Obnoxious Books”

MARY BAKER EDDY was a tragic figure. Proclaiming the omnipotence of all-embracing Divine Love, she was perpetually tormented by the “claim” of physical disease and the fear of “malicious animal magnetism,” and her last years were passed within the deep shadows. Building her whole system on publicity, she was obliged to conceal from the public and from her own followers many of the facts of her own life. Her enforced retirement from the prying eyes of a curious public and even of her reverent adherents became necessary to the spread of her gospel, and systematic suppression of a whole body of facts was an essential means of spreading the Truth. From the every-day point of view, it was plain fraud; from that of the devout believer, it was the service of Divine Mind. If any misstatement or misrepresentation appeared, it could not be countered by a presentation of all the facts; the only weapon available was suppression.

In the spring of 1904 Mrs. Eddy learned that Fleming H. Revell and Company, who in 1903 had published a volume of Christian Science poems, were issuing a virulent attack on Mrs. Eddy and her distinctive doctrine written by one of her most implacable enemies, and that an inquirer for the poems had been sold the hostile book. Thereupon she penned the celebrated by-law forbidding church members to patronize booksellers or publishers who have obnoxious books for sale. The rule has been invoked occasionally, I am informed, against members, but its chief use has been in clubbing the book trade.

I. THE MILMINE LIFE

During the year 1906, following the dedication of the enlarged Mother Church and the enormous attendant publicity, the New York *World* began a sensational campaign to learn and make public the facts about the physical condition of Mrs. Eddy, then eighty-five and living in retirement at Concord. All sorts of wild rumors were afloat. *McClure's Magazine* was announcing a startling series of articles by Georgine Milmine on Mrs. Eddy's life. On December 28, 1906, Mrs. Eddy wrote to her church officers:

Please watch the movements of the last *Literary Digest* that has called the attention of its readers to *McClure's* articles on me and after *McClure's* next article appears or even before it does request in our periodicals that every Christian Scientist who has subscribed for the *Literary Digest* or for *McClure's Magazine* discontinue his subscription.

Fortunately the officers were wiser than their venerable Leader. They had no wish to tempt legal action by publishing a boycott, so the matter was handled in the usual way through Alfred Farlow, Committee on Publication. He communicated with his State committees; they passed the word on; and soon hundreds of letters from the faithful were pouring in on *McClure's* and any other magazines that mentioned the biography. Nevertheless the story proceeded. Mrs. Eddy at first attempted to reply, but succeeding chapters, abundantly fortified by detailed evidence with supporting affidavits, were too much for her, and she gave it up.

The *McClure's* articles and other material were published by Doubleday, Page and Company in 1909, as "The Life of Mary Baker G. Eddy and the History of Christian Science," by Georgine Milmine. Despite all denials by the church, Miss Milmine's story stands today substantially un-

shaken. What was to be done? The directors induced a wealthy Christian Scientist to buy from the publishers the copyright and the plates, which latter were promptly destroyed. Copies of the book are now so rare that they bring from \$25 to \$100.

II. SYBIL WILBUR'S "MRS. EDDY"

Something had to be done to offset the devastation wrought by Miss Milmine's work. A friendly newspaper woman, Mrs. Sybil Wilbur O'Brien, prepared a series of articles on Mrs. Eddy which appeared in an obscure Boston publication called *Human Life*. Alfred Farlow, Committee on Publication, arranged with two loyal Christian Scientists to finance Mrs. O'Brien for further research and to publish her book, which in addition to her articles was to contain other material, some of which Mr. Farlow had already gathered. The proposal, he said, had Mrs. Eddy's sanction, and would have the full support of the Mother Church. By a contract of April 22, 1908, Mr. Farlow was appointed "arbitrator of all differences, if any, which shall arise hereunder, and his decision shall be final and binding concerning such differences." The Committee on Publication thus had absolute final control. If ever there was an official biography, it is this one.

When the book was ready for publication, Mr. Farlow received word from Mrs. Eddy that it must be suppressed, because, as it later appeared, she feared even such publicity as it gave to her earlier life, notably, her debt to P. P. Quimby, the mental healer. For months she remained adamant, and on September 23, 1908, Calvin Frye, her factotum, received from Archibald McLellan, chairman of the Board of Directors, a letter notifying him of the danger of a lawsuit to compel publication. I quote in part:

Mr. Elder [Mrs. O'Brien's attorney] states that Mrs. O'Brien has a contract with the publishers by which, if she so elects, she can compel them to publish the book or pay her substantial damages. He does not think she is in the frame of mind to do this now, but should she change her attitude to one of unfriendliness such a suit would be troublesome because it would allege *a conspiracy* to stop the sale of the book and to kill her literary reputation. . . .

The position of Streeter and Elder is friendly, and they have given me this information as a warning of possible danger.

Next day the ban was lifted, the Leader having decided that the possible dangers of publication were less than those of a suit, with its attendant publicity. Thus "The Life of Mary Baker Eddy," by Sybil Wilbur, official biography of the Founder, since circulated by the directors in thousands of copies all over the world, saw the light. It is the one source to which inquirers are always officially referred for information about Mrs. Eddy. In an advertising campaign designed to offset the Dakin book, the officials describe it thus:

The Authentic Biography. The Life of Mary Baker Eddy, Discoverer and Founder of Christian Science.

A highly interesting chronicle based on exhaustive and unprejudiced research. It is devoid of invention but is abounding with facts. . . .

This life of Mary Baker Eddy was printed in a magazine of popular circulation before it was acquired by the Christian Science Publishing Society. It was written prior to the author's interest in Christian Science.

Of the work itself it is hard to speak with restraint. It is absolutely without documentation or authentication, and in fact resembles nothing else so much as the most pious lives of the medieval saints. Indeed, I should just as soon go to one as to the other in search of facts. I give one crucial in-

stance. In a chapter added after Mrs. Eddy's death occurs this passage: "She retired to her bed that night not to rise again in this world. . . . She was conscious that her students were opening their minds to the realization of life; *this conscious thought was, as it had been for fifty years, her great and only physician*" [italics mine]. On December 29, 1928, a well-known man who is a former member of the Board of Directors and of the Board of Trustees under Mrs. Eddy's will, wrote to the latter: "As you well know, Mrs. Eddy employed physicians professionally, and took drugs on numerous occasions during the last ten years of her life." He accordingly protested against the use of trust funds to circulate a book containing the statement quoted above, and demanded a reply by January 15. On January 9 the trustees replied: "The sentence partly quoted in your letter is to be revised so that there can be no question as to its being in accord with the facts. It can be and probably would be correctly construed as it is."

Note the outcome. In the *Christian Science Sentinel* of January 26, 1929, and in the *Christian Science Journal* of March, 1929, there appeared the following statement by the Board of Directors:

As we are informed, Mrs. Eddy did not, at any time after 1866, believe in the use of any drug as a curative agent in connection with the practice of Christian Science. Nor did she, at any time after she became a Christian Scientist, either use a drug or allow one to be used for her, except as she employed, in a few instances, an anaesthetic for the purpose of temporary relief from extreme pain.

This would seem to be a precise admission of exactly the charge made. Nevertheless, the Wilbur biography, now being officially advertised to the public as above, contains the

original passage word for word, and the interests of truth are safeguarded by an asterisk and this footnote: "See the *Christian Science Journal*, March, 1929, page 669." Needless to say, it is a rare reader who will have convenient access to a file of the *Journal*, and an almost non-existent one who will look up the reference. One of the favorite texts in Christian Science is: "Ye shall know the truth and the truth shall make you free."

III. THE MEEHAN AND RILEY BOOKS

I return to the troublous days of 1906-8. My older readers will recall the celebrated "next friends" suit of 1907, in which an unsuccessful effort was made to prove Mrs. Eddy, then eighty-six years old, mentally incompetent to manage her property. Michael Meehan, then editor of the *Concord Patriot*, thought to turn an honest penny by publishing the essentials of the record. His book, "Mrs. Eddy and the Late Suit in Equity," 1908, is extremely friendly to Mrs. Eddy; nevertheless the Leader said, "Thumbs down." The entire edition was bought up and shipped to Boston, where it was stored in the basement of the Christian Science Publishing Society's building.

Following the outburst of 1906 and 1907, the church, despite the efforts of its enemies, apparently enjoyed a period of relative immunity from "persecution" by publicity, notwithstanding the death of Mrs. Eddy in 1910, the consequent fierce struggles in the church itself, and the long series of resulting lawsuits. Certain records evidently went quietly and safely to rest in the archives of the Mother Church, where they could not trouble the memory of the Founder. In 1921, however, there appeared in Volume IV of the Cambridge History of American Literature, published by G. P. Putnam's Sons, a chapter entitled Popular Bibles: The Book

of Mormon and Science and Health, by Woodbridge Riley. It was a critical and hostile account of the origins of the book by Mrs. Eddy, whom the author in his opening sentence described as "the thrice-married female Trismegistus." The church artillery was at once unlimbered, and the publishers precipitately withdrew the work, getting out another edition containing a new chapter under the same title, written by Lyman P. Powell.

IV. THE DICKEY MEMOIRS

I have tried in this brief list of instances to show something of what may be publicly known of actual book suppression by official church agencies. What, if anything, lies unknown in the records of the publication committee I have no means of telling. My last example is both the most recent and the most revealing, though entirely consistent with what went before. It is the suppression in 1927 of Adam H. Dickey's "Memoirs of Mary Baker Eddy."

Mr. Dickey, one of the most devout disciples of the Founder, lived in her family during the last three years of her life, and one of her last official acts was to make him a member of the Board of Directors of the Mother Church, in which capacity he served up to the time of his death in 1925. Shortly before his death he wrote out of his records the little book above mentioned, in fulfilment of a solemn promise made to Mrs. Eddy in 1908. As he relates the incident:

"If I should ever leave here," she repeated, "will you promise me that you will write a history of what has transpired in your experiences with me, and say that I was mentally murdered?" I answered, "Yes, Mother, I will." ". . . Will you swear before God that you will not fail to carry out my wish?" . . . "Mother, I swear before God that I will do what you request of me."

The book is an astonishing first-hand document, setting forth various intimate details of the life and conversation of this extraordinary woman during her last three years, all reverently set down by one who saw her as without human weakness. However incredible the story may appear to others, it contains no word that could offend the most orthodox Christian Scientist, being written in a spirit of unquestioning loyalty and obedience to Mrs Eddy, and of absolute faith in her teachings. It is in fact a picture of a pain-racked old woman, full of human weaknesses and foibles, but carrying on majestically against a host of enemies within, and ruling her household with a rod of iron. It deserves lengthy quotation, but the exigencies of the copyright law and strict space limits forbid more than a few brief samples.

On his second interview Mr. Dickey learned, to his astonishment, that as Leader of a great Movement Mrs. Eddy had many enemies, and that she had much to combat in the way of "aggressive mental suggestion, intended to injure or affect her physically." He learned that her house was filled with mental workers, who divided the night into two-hour watches. During the worker's watch it was his duty "to counteract the malicious evil influence of mortal mind directed against our Leader and her establishment." When a watch was kept, that is, "when the mental worker was successful in freeing our Leader from attacks during that time," he was commended next morning; but when a watch was not kept, "and they were far more frequently not kept than kept," then he was rebuked. The workers were urged that they must "handle animal magnetism and defeat the mental murderer and mental assassin who are working to defeat this Cause." It is a pitiful tale of a vain fight against death.

Mr. Dickey learned that while the Leader often gave what seemed bad reasons for her actions, yet "in following the direction of Divine Wisdom, she never made a mistake. Often I heard her say with great impressiveness that in over forty years of church leadership, she had never made a mistake, a record that is most truly remarkable." Most truly so! Says Mr. Dickey:

She told me that every government, every organization, every institution of whatever kind or nature, to be successful, must have one responsible head. That is why she placed herself at the head of her own church, because mortal mind could not be trusted to conduct it. . . . Indeed, she told me, with pathos and earnestness, that if she could find one individual who was spiritually equipped she would immediately place him at the head of her church government.

Mr. Dickey saw Mrs. Eddy bring Calvin Frye out of a cataleptic seizure, and we read that "Calvin Frye had passed through what mortal mind calls 'death,' and the grave had been cheated of its victim by our Leader's quick and effective work." One of the orders issued to the mental workers early in Mr. Dickey's experience was to "make a law that there shall be no more snow this season," and he found that "Mrs. Sargent was the one to whom was especially assigned the work of watching the weather and bringing it into accord with normal conditions." Enough of excerpt and quotation. The whole record breathes the most absolute faith in Mrs. Eddy and the most pious devotion to her memory. And now what happened?

After Mr. Dickey's death his widow, likewise a devout Scientist, proceeded to print the little book and distribute it among Mr. Dickey's former students—apparently a most natural and fitting course of action. When word of this

reached the directors, they called Mrs. Dickey before them and required her to recall every copy, so that only three are now certainly known in this country, the two copyright copies in the Library of Congress and a photostat in the New York Public Library. Under date of December 16, 1927, the directors addressed to Mr. Dickey's pupils an illuminating letter, from which I quote:

... We have only words of praise for Mr. Dickey's teaching and admiration for his staunch and fearless stand in defense of our Leader and her teachings. . . .

Our astonishment then was great beyond expression when we read the book, "Memoirs of Mary Baker Eddy," and found it contained so much that would be harmful to make public. . . .

We found too that a grave mistake was made by Mrs. Dickey in publishing the book without direct instructions from our Leader, for even Mr. Dickey himself does not claim that he was authorized to *publish*, but merely to *write*, a "history." . . .

It was imperative that the book should be recalled, if possible, before it might fall into the hands of those who were hostile or reach minds too immature to absorb it unscathed. . . .

Mr. Dickey's observance of our Leader's wishes for seclusion . . . makes it difficult to see how, after the lapse of so many years, he could be led to assent to such things as this book contains being broadcast to an unsympathetic public. . . .

... it [the book] is unjust and therefore contrary to the Manual . . . in that it claims to be a history and yet gives a large place to trivialities and subordinates the grandeur of our Leader's life-purpose. It is also unjust because it accentuates her human characteristics and touches but slightly upon her spiritual nature. . . . It is also unjust because comparatively little is said about Mrs.

Eddy's transcendent wisdom, her steadfast reliance upon God, and her enduring love for her fellow-men. . . .

The enemies of our Cause would gloat over the misleading picture the book presents, and even the unbiased public are drawing conclusions that are unjust and injurious. . . .

It has been maintained that Mrs. Eddy's request that Mr. Dickey write a "history of his experiences" would have been fully complied with had he deposited his writings relating to her for preservation in the files of the Mother Church, as others of her household have considerably done. . . .

It is well to keep in mind our Leader's words . . . "If spiritual conclusions are separated from their premises, their *nexus* is lost, and the argument, with its rightful conclusions, becomes correspondingly obscure. The human history needs to be revised, the material record expunged."

On the face of the record the Board of Directors convict themselves of determination to conceal the full facts of Mrs. Eddy's life and thought, even as recorded and interpreted by one of the most trusted of their own number, from the public and indeed from the ordinary members of their own church. The incident shows with shocking clearness their conception of the "truth" to which they profess unswerving devotion, and of the "injustices" which, it will be recalled, it is the duty of the Committee on Publication to correct. The "truth" is that which shows Mrs. Eddy's "transcendent wisdom, her steadfast reliance upon God, and her enduring love for her fellow-men"; the "injustice" is anything which shows her "human characteristics." It is a hard job creating new incarnations of God in these days of documents and full information, and the directors are perhaps entitled to some sympathy in their task, but no one need rate too highly their

professions of devotion to truth as that term is understood among every-day men.

The other illuminating aspect of the incident is Mrs. Dickey's part in it. "To that end" [the recall of the book], say the directors, "Mrs. Dickey obligingly complied with our suggestion to write each known holder of the book, requesting its return." And she not only requested its return, but got it returned. Such discipline was known in medieval monastic orders, but is rare in modern times. When it is recalled, however, that the very livelihood of a Christian Science practitioner is held at pleasure of the directors, who may remove his card from the advertising columns of the church periodicals, or even put him out of the church, such obedience is more readily understood. The machine grinds on.

III.

Freedom of the Press

CONSTANT dropping wears away the stone. The committees on publication and the loyal members of the Christian Science Church, in whatever nook and corner of the country they may be, are forever on the job. Their zeal, earnestness, and discipline create the impression of large numbers, and consequently bring prompt results in newspaper, radio, and legislative fields. I report largely in the words of the committees on publication themselves, as published in the *Christian Science Sentinel*.

Starting at the top, the committees are carefully hand-picked all the way down. To give a single example, John M. Dean, First Reader of the church in Memphis, was appointed Committee on Publication for Tennessee for the year beginning October 1, 1923. Mr. Dean was not considered sufficiently "loyal," and his appointment was vetoed by the Board of Directors in Boston. The (local) assistant committees are similarly controlled. The general manager of committees in Boston, by means of regular bulletins and, when necessary, special communications, keeps in touch with the State committees and through them with the local ones. State committees, according to the manager, are required to correct impositions and injustices as provided in the Manual, "to guard the rights of Christian Scientists against restriction by public authority" (a duty prescribed by the directors under Article I, Section 6), and to perform any other duties required under the same by-law. The duties of assistant committees are similar.

Now for the actual work. Committees are constantly on the alert to secure the insertion in local newspapers of notices and reports of Christian Science lectures and other news valuable to the church, and to see that there is promptly published a "correction" of any unfavorable publicity of whatever character. How this result is accomplished it is well worth while to observe, for the methods at need often go far beyond the simple friendly request that constitutes a natural and proper first step. Christian Scientists are commonly well-to-do persons with good business connections. The committees therefore can, and do if necessary, bring valuable personal influence and advertising pressure to bear on the newspapers with surprisingly effective results. Such power is ordinarily exercised quietly, and on that account all the more effectively.

I. CONTROL OF NEWSPAPERS

An unusually well-known example occurs in Washington, D. C. The District Committee on Publication is part owner of one of the large Washington department stores. Through his advertising power he holds in the hollow of his hand the *Herald* and the *Star*, which Washingtonians read in the morning and evening respectively. Some time ago the business manager of the *Star* told an interested inquirer that anything on the subject of Christian Science was always submitted to this man before publication, and that as his store was among the *Star's* largest advertisers, the paper could not afford to antagonize him. The advertising manager of the *Post* complained that the man concerned was going much too far in putting pressure on that paper through advertising power. An examination of these two papers over a period of nearly four years shows that they have published no news adverse to the Mother Church, while

authorized Christian Science lectures, given in Washington every two or three weeks, have been reported to the extent of anywhere from half a column to the full text of the lecture.

The District Committee on Publication, officially reporting his activities for 1924, says:

There was also a syndicated article, critical and adverse to Christian Science, which was withheld from publication in one of the local papers upon the request of your committee. The wisdom of Mrs. Eddy in establishing the activity of the Committee on Publication is becoming more apparent each year in a rapidly diminishing desire on the part of newspapers to print any criticism or incorrect statement concerning Mrs. Eddy or Christian Science.

What a model diminishing desire! Four years later the committee reports thus:

No unfriendly sermons were advertised, but an objectionable advertisement from a counterfeit organization appeared. A reply was presented, but the publisher stated that he could not accept a correction to a paid advertisement. Upon the insistence of your committee that something be done in the matter, the publisher in lieu of printing the correction agreed not to accept in future objectionable advertisements.

Desire is still diminishing, but presumably not department-store advertising.

News is not news in Washington alone. A rival Christian Science organization offered an advertisement to the *Chicago Tribune*, and elicited the two following telegrams from the advertising manager:

November 17, 1927

Sorry publisher will not accept my recommendation to run your advertisement. Will write you regarding changes.

November 23, 1927

Cannot accept religious advertising controversial in character. This ruling prevents acceptance of your order.

Revision is futile in view of your objective. Very sorry.

One advertising manager apparently learned a good deal in the course of a week. One may hazard a shrewd guess as to who was the teacher. At any rate, the Illinois Committee on Publication was able to report in 1925:

Many editors now refuse copy of a controversial nature and we are advised that any objectionable allusion to our religion reaching such well-guarded pages does so because of ignorance or oversight on the part of the newspaper employees.

The advertising departments of two of the largest daily newspapers firmly refuse advertising matter issued by false claimants of Christian Science.

The education of our journalistic brethren, however, cannot always be accomplished simply by "the sweet amenities of Love," as provided in the Manual, or even, it appears, by the sweet amenities of advertising, for in the report of the New York committee for 1925 we read:

It is seldom that the better papers quibble over printing a correction. To be sure, it is still necessary at times to emphasize the moral obligation and discreetly to point out the possible legal liability on the part of publishers in connection with the printing of statements misrepresenting the teachings and practice of Christian Science.

Note correction outrunning error in Michigan in 1927:

In August a press dispatch which quoted certain misstatements of Mrs. Eddy's teaching was printed in only one newspaper of this State, while fourteen newspapers printed a subsequent dispatch which quoted the Committee on Publication from New York in reply to the earlier statement.

II. BOOKS AND LIBRARIES

The busy committees on publication, in their ceaseless pursuit of error, have much reading to do outside "Science and Health" and the newspapers. Despite such good work as was described in the preceding article, mortal mind still creeps into books and must be combated. Especially, the minds of the young must be guarded. In 1925 southern California reported:

During the past year a textbook on hygiene, which misrepresented and attacked our religion, was excluded from Pasadena Junior College and Santa Barbara Teachers' College. In the former, the books were taken back and the amount paid by students was refunded to them in subsequent purchases at the school bookstore.

Two years later northern California reported progress in the good work:

Success continues to be experienced in removing from schools textbooks which attack Christian Science. Assurance has been given by members of the State Board of Education that hereafter the manuscripts of books to be adopted will be read carefully to detect medical or sectarian propaganda and veiled attacks upon religion.

None of the other States, however, so far as reports indicate, could rival Illinois, which as early as 1924 had attacked the trouble at the root and likewise had smitten the noxious tree in its highest branches:

At the request of this office several book publishers have revised incorrect copy, and one publisher destroyed plates containing disparaging references to Christian Science. An unauthorized work on Christian Science was removed from circulation at the Chicago Public Library, and an obnoxious textbook in hygiene, containing derogatory references to Christian Science, has been withdrawn from use in a university. It is also noteworthy that a plan

purporting to accomplish the removal of objectionable books from all public libraries is now receiving the attention of committees on publication.

Whether the ensuing six years have sufficed for the execution of this laudable plan I do not know.

Fortunately, our reference books are being revised and brought into accord with the truth. New York is the great book center, and it is therefore natural that our knowledge of this work should come from the report of the New York committee (for 1927):

The Grolier Society, which publishes "The Book of Knowledge," has accepted a revision of the biography of Mrs. Eddy they have been using. Their book editor was most willing and cooperative in this matter. Funk and Wagnalls, publishers of the "Practical Standard Dictionary," are using Christian Science definitions of words through an arrangement that they have made with the Christian Science Board of Directors. The "Encyclopaedia Britannica" has accepted and published two timely new articles, one on Christian Science, and one on Mrs. Eddy. A third one has been submitted and will appear in later printings. This is the result of many years of work with the publishers.

All this is encouraging. One wonders what was the character of the "many years of work with the publishers" of the Britannica. I can only note the fact that earlier editions of that immortal work contain a reasonably fair and critical, though by no means hostile, account of Mrs. Eddy and her religion, while the present one substitutes two articles written by Judge Clifford P. Smith, for fifteen years head Committee on Publication. I remind readers of the history of the Wilbur biography and the Dickey memoirs.

It is unfortunate that more space cannot be given to the activities of the committees in respect to newspapers and

books, but I must hasten on to other fields where also error raises its hateful head. The theater seems to be relatively blameless, yet even here occasional work must be done. Southern California reports in 1927:

On the stage, antagonism is seldom directed publicly toward our religion, but a play was lately produced which contained lines that conveyed a wrong impression of Christian Science. Before this play was given recently a protest was made, and the management agreed to omit the objectionable references.

Lectures and sermons still give occasional trouble, and sometimes zealous individuals use methods of direct action not sanctioned, of course, by their leaders. Dr. Morris Fishbein, editor of the *Journal of the American Medical Association*, recently lectured in Pasadena on healing fads and quackeries. According to the *Los Angeles Examiner* of January 9, when Dr. Fishbein included Christian Science "in the category of 'fakes,' several persons in the audience interrupted with a storm of objections and cries of 'That's not so.'" Dr. Fishbein thereupon invited those who did not like his remarks to leave. "Throughout the remainder of his address groups of persons rose from their places and left. Others remained throughout, interrupting and heckling the speaker with objections, boos, and hisses." Similar incidents have occurred at other lectures in the same district. Truth will be served in California.

III. RADIO CONTROL

If the theater troubles the directors and their publication committees little, they are fully alive to radio possibilities, and one could already write a fascinating volume on the deadly effectiveness of their air censorship. Publication-committee reports in recent years are full of radio references.

In place of such references, however, I shall give a few details of a single case to show just how the machinery of suppression works. In January, 1929, a rival, or, as the Mother Church prefers to call it, "counterfeit," organization arranged a lecture tour by one of its British adherents, Sir Henry Japp, the distinguished engineer who built the Pennsylvania Railroad's East River tubes. In an interview at the end of his tour, Sir Henry declared that much to his astonishment he had been prevented by organized opposition from broadcasting his Christian Science lecture in Indianapolis and Schenectady, and that the same tactics had been tried unsuccessfully in Chicago and Phoenix.

Sir Henry's New York experience, however, was perhaps the most notable. The sponsoring organization arranged with the Columbia Broadcasting System, through its general manager and president, for a fifteen-minute talk over twenty stations of its basic network on the afternoon of January 15 (afterward postponed to February 17). The text of the address and of the introductory remarks was submitted, and after certain changes, apparently in response to criticisms by a Christian Scientist in the Columbia organization, was accepted by the general manager. The contract was signed and a payment was made. As soon as the address was announced, the Columbia system began getting telegrams and letters of protest from all over the country, and they became so numerous that eight out of the twenty stations finally refused to go on with the broadcasting.

On February 13 the following letter went out from an assistant committee on publication in New York:

DEAR FRIEND:

The Assistant, of ——— Church of Christ, Scientist, to Mr. Orwell Bradley Towne, Committee on Pub-

lication for the State of New York, received under date of February 11 the following communication:

"The Columbia Broadcasting System has contracted to give the ——— representative the facilities of the Columbia System for an address on Sunday afternoon, February 17, from 4:45 to 5 o'clock. This has been done in spite of protests from this office and Christian Scientists elsewhere.

"The Columbia System should know that this is a very unfair and unjust thing and I am therefore asking you to help get additional messages of protest from Christian Scientists in your section against it. It is not too late to stop the radio talk. . . .

"One of the chief points to be emphasized is that ——— [the rival group] are actually engaged in a resentful and malicious war against the Mother Church under the pretense of preaching, and that the public statements of ——— have been deceptive, fictitious, and misleading, as well as controversial and hateful. It is wrong to have the facilities of the Columbia System used by a resentful propagandist with a handful of followers. . . ."

Your Board recommends strongly to each member of ——— to follow Mr. Towne's advice. . . . Your active participation in this move of defense is considered a true service to the cause of Christian Science.

Very sincerely yours,
BOARD OF TRUSTEES.

On February 15 those who had arranged the lecture met by request with Columbia officials, and in their presence the Christian Science member of that organization talked over the telephone with Mr. Towne, New York Committee on Publication, and received a statement of further specific changes that must be made before the lecture would be satisfactory. The responsible parties, having a contract, refused to agree to these changes, and the Columbia company,

despite its contract, at the lecture hour announced to the radio audience that owing to "unforeseen circumstances" Sir Henry would not broadcast.

IV. LOBBYING ACTIVITIES

No publicity machine is complete without its lobby, and the Christian Science lobby's rating is AA1. In a circular letter of November 19, 1918, Judge Smith, then manager of committees on publication, requested them all to send in information regarding newly elected Senators and Representatives together with additional information in regard to those "heretofore mentioned in reports." Admirable work is done both at Washington and at the State capitals. I have a body of material, some of it sensational, showing something of these extraordinary activities, but I must content myself with a few excerpts from publication-committee reports. Michigan says in 1925:

The deliberations of the State legislature are looked after with the greatest care. . . . Many measures were presented which contained objectionable features, but all these were either defeated in committee or amended in a way which removed undesirable provisions.

California in 1927 was able to report that the legislature of that year was composed of members uniformly fair and generally friendly to Christian Science, and that the Committee on Publication received the cordial support of legislators in defeating or amending bills which were objectionable to Christian Scientists. Senate bills 570 and 815, for example, protected the San Francisco "unit" for the Christian Science Benevolent Association from the regulations of the State Department of Public Welfare, and from inspection by it, and likewise from the State requirements governing training schools for nurses—which suggests rather

more protection for the "unit" than for the patients within its walls. And Illinois in the same year reported a triumph:

Our visits to the Capitol during the legislative season of 1927 proved to be occasions for rejoicing that Christian Science is respected by Illinois lawmakers, a considerable number of whom are members of our church. Prior to this session our legislative duties were confined chiefly to protective or defensive action. The Fifty-fifth General Assembly, however, manifested such a fair and friendly attitude that it seemed an opportune time to initiate a measure to discourage misrepresentation of Christian Science and its Discoverer and Founder through radiocasting. Therefore, a bill was prepared "for an Act to prohibit slander over, through, or by means of what is commonly known as radio." After a period of watchful waiting, during which time appeals were made to the Governor and the Speaker of the House, our bill was called and passed by the House on June 30, 1927. It was presented to the Governor, received executive approval, and became a law.

I have let the committees on publication tell their own story from their own official reports, so far as those reports are presented to the public in the *Sentinel*. I have refrained from extensive comment and have given only the slightest and most inadequate suggestion of the methods by which their task of suppression is accomplished. There are enormous areas of the propaganda activity of the church that I have not touched—for example, the story of the *Christian Science Monitor*, that admirable newspaper whose advertising history is best covered with a broad mantle of charity, and the deadly whispering campaign whereby the influence and standing of practitioners are undermined on the very suspicion of "disloyalty." I have given simply a few glimpses of the working of a powerful machine.

IV.

The Siege of Fort Scribner

THE effort of the directors of the Mother Church to suppress Edwin Franden Dakin's "Mrs. Eddy: The Biography of a Virginal Mind," published last summer by Charles Scribner's Sons, and the methods employed in that effort have fortunately received an unusual amount of publicity. The entire incident is so revealing, however, that it cannot be omitted in any account of the church censorship, and there are certain aspects of it that have not hitherto received due attention. I attempt no criticism or appraisal of Dakin's work further than a reminder, to those of my readers who share my own distaste for the "modern" method in psychology and biography, that the book is a careful, thoroughly documented study, which was greeted by the reviewers almost without exception as one of the outstanding biographies of the year.

I. PRELIMINARY STEPS

The book was announced last April for publication in the early fall, and the publishers put into the hands of each of twenty members of their sales organization a confidential statement of "selling points" on the work. In some unexplained way this memorandum came into the possession of Mr. Orwell Bradley Towne, Publication Committee for New York, and the executives of the firm, much to their surprise, shortly received a call from him, memorandum in hand. Mr. Towne made a strong protest against the pub-

lication of the book on the ground that the memorandum proved the book to be "false" and "unworthy." He remarked the danger of offending several million people, and suggested that the manuscript be submitted to the Committee on Publication for checking as to the reliability of its sources and the accuracy of its data. Just how complete and accurate information and fair criticism Mr. Dakin would have received from that source I leave my readers to judge in the light of the facts I have given concerning the treatment of other lives of Mrs. Eddy. Mr. Towne was politely but firmly informed that Scribner's does not submit books to censorship by interested parties before publication. His little reconnaissance in force had disclosed the existence of a fort that apparently did not intend to haul down its flag at the first sign of danger.

It was accordingly decided to try diplomacy next. No use to fight if things can be arranged pleasantly among gentlemen. It was discovered that Albert Lombard, Committee on Publication for Southern California, was an old Harvard roommate of Henry H. Saylor, editor of *Architecture*, published by Scribner's. On July 3, Mr. Saylor received a letter from his old friend reminding him of Lombard's old-time interest in Christian Science and consequent concern over the Dakin book, which Lombard understood to be inaccurate, inadequate, unfair, and quite unworthy the esteemed name of Scribner. So Lombard suggested: "If you are in a position to discuss this subject with the proper person so that it will receive judicious consideration, the best interests of both of us may be served." It was all very pleasant, gentlemanly, and friendly, as became one old friend to another, and as became a proper diplomat. The letter was passed on to "the proper person" in the Scribner organization, but once more nothing hap-

pened except that preparations for publication went steadily forward. The committee had lost this little diplomatic skirmish, too. There seemed to be nothing to do but bring up the siege-guns and prepare for action with the heavy artillery if necessary.

II. BOYCOTT OF THE PUBLISHERS—INDIVIDUAL

Exactly what went on in the offices of the publication committee in Boston during the hot days of last summer it is impossible to say, but one can make a fairly safe guess from what has occurred since. Evidently the campaign plans were laid there and we have concrete evidence that certain directions went out from that office to the State committees as to how the campaign was to be carried on. The Dakin book was published August 16 and was in the hands of booksellers all over the country by the beginning of September. Immediately the publishers began to be deluged with letters of protest from Christian Scientists and with perturbed inquiries from booksellers who suddenly found themselves under hot fire.

The letters from Christian Scientists may be divided into two groups, those that threaten boycott and those that do not. An occasional letter suggests that the writer has looked into the book, but the vast majority were evidently written, under direction or suggestion, by persons whose knowledge of the book was obtained at second hand. I quote a few representative examples:

New York, September 19

You have recently published a book about Mrs. Eddy which I understand is disrespectful of her character and accomplishments. . . . As far as I know there is no premeditated attempt on the part of the organization to cause

letters to be written to your good selves but doubtlessly you will have received many letters in addition to this one.

North Cohasset, Mass., September 5

I am writing to protest against the publishing by Charles Scribner's Sons of the spurious life of Mrs. Eddy.

Boston, August 28

A great protest goes up from true Christian Scientists everywhere that at this date such a wholly false and malicious book should be published by your respected house.

Louisville, Ky., December 2

I have just learned of the book, "Mrs. Eddy, the Biography of a Virginal Mind," by Edwin Franden Dakin, which has been published by your firm. . . . I feel impelled to lift my voice in protest against the publication and circulation of this book which has been described as "biased and offensive, avoiding any good word for Mrs. Eddy and misrepresenting her wherever possible." . . . With sincere hope that this book, which is so objectionable to Christian Scientists, may be speedily suppressed . . .

I turn with pain to the boycotting letters, for the publication committees often point out that their religion prohibits them from any attempt at injury to publishers, and I regret to see them so singularly unsuccessful in restraining the misdirected zeal of their erring followers. Here is one that is quick on the trigger:

New York, August 30

After reading the review of a book that you have just published called "Mrs. Eddy: The Biography of a Virginal Mind," by E. F. Dakin, I wish to inform you that I, for one, will never patronize your shop again and if there is any way that I can keep others from buying books at your store I will endeavor to do so.

In different vein:

Toronto, November 5

I trust you will realize that I am writing this in a very friendly way, but I would also point out that I could not purchase books from a house publishing such objectionable matter and, as you doubtless realize, there will be many, many more purchasers of books who will feel as I do.

On a post card, only this:

New York, December 13

Dear old Friends—Sorry I cannot buy from you now.
Earnestly.

From an ignorant anonymous Scientist to the author:

Bridgeport, Conn., August 26

You must want to make a living off the dead, and at that a woman, that now cannot defend herself. No one would do such a thing but a *Coward* in the sight of God. . . . To all C. Scientists you are to them a Coward and lower than a Worm. The book and publisher will be boycotted by all Christian Scientists.

III. BOYCOTT BY CHURCHES

Letters from individuals suggesting or threatening boycott could be multiplied indefinitely; the publication committees virtuously disclaim them, but occasionally even a publication committee apparently slips. By some error the publishers received official letters of protest (all but two written within two weeks of September 16) from no less than nine churches, all of them, by a curious coincidence, in St. Louis or Kansas City. The spirit of truth seems to have prevailed mightily and all at once in this geographic area. The following letter is signed by the clerk of the Third Church of Kansas City:

Kansas City, September 16

[The Dakin book] . . . is obnoxious to all Christian Scientists and misleading to the general public.

. . . The Church Manual . . . governs every Branch Church . . . and we are one of those branches. A by-law . . . reads as follows: "A member of this church shall not patronize a publishing house or bookstore that has for sale obnoxious books."

We are calling your attention to this, feeling that if you understood the circumstances you would not want to be instrumental in putting out a book which was not true and might be detrimental to you.

Even more directly to the point was the communication of the Sixth Church of the same city:

Kansas City, September 17

At a meeting of our executive board . . . motion prevailed that a letter be written . . . protesting that [the Dakin book] is obnoxious according to the understanding of Christian Scientists, and that in conformity with our Church Manual we will have to desist from patronizing your company unless the book be removed from publication.

From these business-like communications one turns to one signed for the trustees by the clerk of the Fifth Church in St. Louis. It contains no mention of by-laws, but after stating that the Dakin book "is in every respect objectionable to our membership" ends briefly thus: "We trust that the Spirit of the 'Golden Rule' will prompt you to give our protest consideration."

IV. BOYCOTT OF BOOKSELLERS

For months the publishers were covered with a barrage of protests such as have been indicated, the whole cam-

paign evidently having been most carefully organized and directed. While the main fortress was thus being beleaguered, every outlying post from Burlington, Vermont, to Honolulu was likewise being subjected to vigorous attack, always with the same weapons and essentially the same strategy. The skilful national organization and the great success (probably exaggerated, however) of the campaign are indicated in the following extract from a letter of Richard C. Shoup, Publication Committee for Georgia, published in the *Macon Telegraph* of December 20:

These protests have been entered so effectively that according to Mr. Charles [*sic*] Scribner, senior member of Scribner and Sons, the book has been removed from sale in four-fifths of the bookstores of the United States. To achieve this result, it was not necessary to use threats, in fact very definite instructions were issued by the manager of the committees on publication in Boston, Massachusetts, that no threat was to be used. We found that the booksellers are as a whole reasonable and fair-minded men and they are not interested in assisting the publishers to distribute a malicious, untruthful book, objectionable (because of its misrepresentations) to many of their fellow-citizens.

I call special attention to the "very definite instructions" that went out from the manager of the committees on publication, and express my regret at the mention of only one feature of those instructions. I remind my readers of the sample letters to the publishers already quoted and raise the question how church members, under the obnoxious-book rule, could call attention of booksellers to the obnoxiousness of the work without threatening a boycott. Certainly the bewildered booksellers somewhere got the impression that

they were being threatened with dire things. I have space for only a handful of their letters to the publishers:

Palo Alto, Cal., October 8

I have been forced by the Christian Scientists here to put copies I have of "Mrs. Eddy" under the table and to refrain from buying any more.

Los Angeles, August 27

The local chairman for the Christian Science Committee on Publications has just been here. Apparently every effort is going to be made to suppress "Mrs. Eddy"—up to and including intimidation. [From a later letter] The Christian Scientists are giving us no rest. "Old Charge Customers" write in and they bedevil us daily.

Detroit, November 23

Due to violent protest by the Science Church in our City and boycott on our store by these good people, we have been forced to withdraw the sale of your book "Mrs. Eddy" from our store.

Utica, N. Y., October 22

A good friend of mine who is a prominent Scientist advises me not to stock the book, stating that it was extremely detrimental to Christian Science, and that if we offered the book for sale our store would be shunned by all local Scientists.

V. SUMMARY

Without setting forth more of the abundant available evidence, I summarize briefly my own conclusions. The church authorities, unable to bring about the withdrawal or modification of Dakin's work, set in motion the machinery I have earlier described, with the deliberate pur-

pose of preventing the sale of the book as far as possible. The campaign constituted in its essence, whatever it was in name, a nation-wide boycott of the publishers and of all booksellers who did not yield to the request that the book be withdrawn from sale. The actual carrying out of the measures was in the hands of the State and local publication committees and individual members of the church, but complete responsibility for the campaign as a whole rests on the manager of the publication committees and on the Board of Directors who appointed him; for under the Manual they have the power to control his official actions. No disclaimer on their part can free them of such responsibility. The action which has received such wide publicity in this case is thoroughly consistent with everything that I have been able to learn of the methods and ideas of the directors, the committees on publication, and great numbers of individual members of the church acting under their direction and suggestion in many other cases that have not had much public attention during the past quarter-century. In many cases their action has resulted in virtually entire suppression. In the present instance the Scribner flag still floats defiantly. A new popular edition of the Dakin book, containing important additional matter, including sensational extracts from Calvin Frye's diaries, has just come from the press.

With this case I bring my record to a close. I have tried to set down honestly and fairly, and as adequately as possible within my space limits, the relevant facts concerning this remarkable publicity organization. My wish has been not to attack any individual or group or to impugn their motives, and above all not to attack the Christian Science religion or the faith of its adherents. I have wished to attack, by the simple statement of facts, the operation of

a powerful and dangerous publicity machine absolutely controlled by the central authorities of the Christian Science church and used to an end that I believe dangerous to orderly progress, namely, the suppression of truth. If the general public, and notably our newspapers and publishers, can be put on notice regarding its operation, and if the attention of the honest and thoughtful Christian Scientists of the country can be drawn to the abuse of power within the church, with a view to ultimate correction of such abuse, my end will have been achieved.

That it has acquired the bitterest enemies and the staunchest friends of any liberal journal in America bespeaks the effectiveness of The Nation as the voice of the militant progressive minority.



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